

# ◆ Ad Veritatem ◆

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## **JANUARY MEETING:** *“The Shroud of Turin: Truth or Legend?”*

This month our speakers are Steve Bolettieri and Nancy Shehyn, Directors of the Shroud Center of Southern California. The presentation will center on the science of the Shroud of Turin, the purported burial cloth of Jesus of Nazareth. The irrefutable, peer-reviewed science of the Shroud proves the Image on this ancient cloth is an enigma: science cannot explain the image-making process nor duplicate it.

Reservations are not required. For more information, contact Dave Belz at (949) 347-0447 [dbelz@kuhnbelz.com](mailto:dbelz@kuhnbelz.com), or Anne Lanphar at (714) 800-3225 [alanphar@firsttam.com](mailto:alanphar@firsttam.com).

*Everyone is welcome.* ☩



Thomas More,  
like King David,  
was convinced  
that  
*“my courage  
is the Lord.”*

Thomas More:  
Portrait of Courage  
Gerard B. Wegemer  
(pg. 192)

## **SPECIAL NOTICE:**

Commencing in February the meeting will be moving to 7 am on the 3rd Wednesday of the month at First American Financial headquarters at MacArthur Blvd. & the 55 Frwy in Santa Ana. Watch for more information in next month's newsletter. ☩

**JANUARY MEETING:**  
**TOPIC:** *“Shroud of Turin:  
Truth or Legend?”*  
**SPEAKERS:** Steve Bolettieri  
& Nancy Shehyn  
**DATE:** NOON Wednesday  
January 26<sup>th</sup>  
**PLACE:** Revere House @  
1st Street & 55 Fwy Santa Ana

*Editor's Note:  
“Ad Veritatem”  
is Latin for  
“toward the truth”.*

## **IS KNEELING BIBLICAL?**

**Fr. Hugh Barbour, O. Praem, Ph.D.**  
*Our Chaplain*



**QUESTION:** *In our new parish church, there are no plans for putting in kneelers. I asked about this at a parish meeting when we were encouraged to come with suggestions and questions about the new church. The pastor*

*explained that kneeling is not the ancient custom of the Church, and that it is a sign of penance, and is thus usually inappropriate for celebrations of the Eucharist. He said we should just be kneeling on special occasions, like during the opening penitential rite during Lent. Recently we were asked to stand during the consecration. What do you think about this?*

**ANSWER:** In Acts 9:40, St. Peter kneels down and prays before raising Tabitha from the dead. In Acts 20:36, St. Paul kneels  
(Continued on page 2) **Is Kneeling Biblical?**

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(Continued from page 1) ***Is Kneeling Biblical?***

down to pray with the elders of the church of Ephesus before leaving them. In Acts 21:5, St. Paul and the others kneel down on the beach and pray at Tyre. Our Lord kneels to pray in the Garden of Olives in Luke 22:41. Daniel kneels to pray in Daniel 6:10, and Solomon kneels to pray in the temple in 2 Chronicles 6:13.

The tradition of kneeling in the Church comes from the example of the Lord and of the Apostles and prophets. In most of these scriptural contexts, the prayer is not penitential in nature.

The first ecumenical council of Nicea forbade kneeling during the Easter season, which of course meant that the faithful knelt at other times of the year. Even to this day, on Pentecost Sunday in the Byzantine rite, the priest leads the people in the "*kneeling prayers*," to begin again the practice of kneeling at the end of Eastertide. In the current Roman Rite, the faithful are directed to kneel at the consecration of the Mass if it is possible to do so (General Instruction of the Roman Missal #21). The Latin rite bishops of the United States amended this norm to kneeling after the Sanctus of the Mass until after the Amen of the Eucharistic prayer. This norm has not been changed, but has been recently reaffirmed by the bishops.

During the liturgical year, the faithful are also directed to kneel during the creed at the profession of the incarnation, on both Christmas day and the feast of the Annunciation of the Lord (they are to bow at this point in the creed at other Masses during the year, something

widely unobserved). The faithful are to kneel on Palm Sunday and Good Friday at the point of the Gospel when Our Lord expires on the Cross. At ordinations, the faithful are to kneel during the singing of the litany of the Saints.

There are other places where the faithful can kneel, but do not have to, according to the liturgical decisions made locally. For example, when receiving Holy Communion, at the incensation and procession of the Blessed Sacrament on Holy Thursday, and at the general intercessions on Good Friday. These norms should be observed. If individuals have their own theories about kneeling, they should not impose them on those who simply desire to observe the current norms.

It is true that there is no general liturgical norm requiring kneelers in churches, but in any case, Christians knelt for centuries, and still do in many places, without special kneelers as church furniture. So even if there aren't any kneelers, you are still able to kneel at the appropriate times in most churches. We can offer up the inconvenience, and overcome human respect at the same time if we just kneel anyway (though only at the proper times, and without troubling anyone else).

And finally, let's remember that the Church's liturgy of the hours begins each day, and has for centuries, with the words of Psalm 95: "*Come in, let us bow and bend low; let us kneel before the God who made us.*" ✚

*Reprinted from the May/June 1998 issue of ENVOY, a Catholic Apologetic & Evangelization Magazine.  
To order, call 1-800-55-ENVOY*

## SIMPLE TRUTHS



Fulton J. Sheen

**It is never true that we have no time to meditate; the less one thinks of God, the less time there will always be for Him. The time one has for anything depends on how much we value it. Thinking determines the uses of time; time does not rule over thinking. The problem of spirituality is never, then, a question of time; it is a problem of thought. For it does not require much time to make us saints; it requires only much love.**

**If we want to be wise, the choice is our own. It's a matter of the will. Proverbs 9:12 ✚**

# The Last Things: Death

By Michael Shonafelt, Esq.

*This is the first of a four part series on the Four Last Things: Death, Judgment, Heaven & Hell. Throughout his life, Thomas More wrote extensively about the Four Last Things as he strongly believed that focusing on these matters would prevent any one from losing his soul.*

Whoever coined the phrase about death and taxes was correct on only one count. We can always evade the taxman, but no one escapes death -- neither the rich, nor the poor, not the famous, nor the anonymous, neither the powerful, nor the insignificant. It comes to us all, some 2,350,000 people every year in this country alone. Of necessity, each of us will follow in due course. Our days are measured like the grains of sand that fall through the neck of the hourglass. When the last one falls -- as it surely will -- and the curtains close on the last scene of the final act of our lives, what then?

Everything hangs upon our answer to that question. How we see our end determines how we live each day of our lives. The answers humanity has posed through the ages fall roughly into two perspectives on our end: death as a void, or death as a door. Each of these points of view produces a radically different philosophy of how we should while away our moments this side of the grave stone.

Those who see death as a void are faced with a haunting conundrum: the inevitable end of the ego, the complete annihilation of the personality, the final predicament the blessings of modern science can never dispel. Death to such people is the ultimate affront. They have no control over its approach. To use the words of Dylan Thomas, they can only "*rage, rage against the dying of the light.*"

This view also engenders a fatalistic morality that is, unfortunately endemic these days: "*Eat, drink, and be merry -- for tomorrow you die.*" The old saying could go on as follows: "*There is no final accounting, no eternal consequence to any of*

*your acts. What you do in the dark remains sealed. Do whatever feels good.*" We know only too well the drill. No where was it expressed more eloquently than in the inspired words of Sacred Scripture, penned over two thousand years ago:

*... there is no remedy when our end comes,  
no one is known to have come back from Hades.  
We came into being by chance  
and afterwards shall be as though we had never  
been.*

*The breath in our nostrils is a puff of smoke,  
reason a spark from the beating of our hearts;  
extinguish this and the body turns to ashes,  
and the spirit melts away like the yielding air.  
In time, our name will be forgotten,  
nobody will remember what we have done;  
our life will pass away like wisps of cloud.*

\* \* \*

*Come then, let us enjoy the good things of today,  
let us use created things with the zest of youth:  
take our fill of the dearest wines and perfumes,  
on no account forgo the flowers of Spring  
but crown ourselves with rosebuds before they  
wither,  
no meadow excluded from our orgy;  
let us leave the signs of our revelry everywhere,  
since this is our portion, this is our lot!*

(Wisdom 2:1-10 (New Jerusalem Bible 1985).)

To even its most ardent proponents, however, such a lifestyle only leaves a burning residue of emptiness. It runs counter to a deeper, unquenchable yearning for eternity, for immortality and for meaning. What good is even a lifetime of pleasure if our only destiny is oblivion and decay? It is due to this universal hankering that all of us, at some level, rebel against the idea that, one day, regardless of anything we do or become, we will finally recede into a permanent state of nothingness.

***The Last Things: Death*** (Continued on page 4)

(Continued from page 3) ***The Last Thing: Death***

Yet, this very rebellion is the sign of something in our essence which was made, not for death, but for eternity. Peter Kreeft puts it this way:

*We find the presence of God by first finding the presence of the absence of God, the God-shaped hole that nothing else can fill. Everyone, not just “religious people” (whoever they are), is born, built, and designed to feed on God-food; and when we try to feed on other food, we starve.*

Even the most hardened of atheists must, every now and then, catch a glimpse of a life beyond the grave. It comes to them in the twinge of the conscience which, though calloused over and jaded with multiple sins, still recoils at shameful acts done in secret. Even for such a person, the conscience tells of a final reckoning and eternal consequence. It also comes from the restlessness of the soul, which even after a lifetime of unbridled binging, still aches for fulfillment.

Is it any wonder then, that the most contented and well-adjusted constituents of the human species are those who look upon death as a beginning, a passageway to something greater? They are not at war with death, they are in harmony with their nature, hence they are happy. They know, as Cardinal Newman wrote:

*... that this life is scarcely more than an accident of our being – that it is no part of ourselves, who are immortal; that we are immortal spirits, independent of time and space, and that this life is a sort of outward stage, on which we act for a time, and which is only sufficient and only intended to answer the purpose of trying whether we will serve God or not.*

*This perspective sees eternal significance in human acts, and therefore places greater importance on the here and now than the perspective of those who view death as the void. Yet, at the same time, the Christian perspective can look beyond the here and now -- almost make light of*

*it -- as a mere prefigurement of the fulfillment yet to come. Cardinal Newman continues:*

*... everything they see speaks of a future world; the very glories of nature, the sun, the moon, the stars, and the richness and beauty of the earth, are as types and figures witnessing and teaching the invisible things of God. All that we see is destined one day to burst into a heavenly bloom, and to be transfigured into immortal glory.*

To the death-as-void camp, a sunset is nothing more than a peculiar refraction of light through a dirty atmosphere. It holds no deeper meaning. To the death-as-door camp, it is a story of the beauty God, a beauty we will someday possess in its perfect fulfillment. Bishop Sheen was once reminded of the deeper meaning behind the elements of this world when he raced through the rain from a cab door to the foyer of a New York hotel. “*Some rain we have here!*” he said to the doorman. The doorman corrected him with a heavy Irish brogue. “*That’s not rain, Father; it’s holy water, and blessing yourself is what you ought to be doing with it.*”

While death was originally a punishment for sin, the ultimate violence to our human nature which demands the continued union of body and soul, it is, in fact, now crucial for our redemption. It forces us to face our finitude, to strip ourselves of every attachment, even our very body, and confront our absolute dependence on God. Without death, we could postpone our penances and atonement indefinitely. We could repeatedly put God off to another day. As Adrienne von Speyr wrote, by death “*God withdraws time from man so that he cannot speculate with it.*”

But in the greatest act of divine alchemy, turning dross into gold, God has turned death into glory and triumph. By assuming a human nature, taking on our “*mortal trash*” Himself, and subjecting Himself to a human death, Christ has turned even the bane of human existence into something sublime and has transformed “*the dismal equation of sin and Death,*” as the author Regis Martin calls it, into the





# The Jubilee Year

## The History

Pope Boniface VIII instituted the first Christian Jubilee in 1300. This decision gave new dimension and new significance to the pilgrimage to Rome, which consisted of visits to the tombs of the apostles Peter and Paul. The beginning of a new century had inspired an exceptional number of pilgrims towards Rome to venerate one of the most famous roman relics, that of "Veronica" which represents the suffering image of Jesus in His Passion. The continuous influx of pilgrims motivated Boniface VIII to establish the Jubilee every century and to promulgate a plenary indulgence. A commentator of that time wrote enthusiastically: *"There was never such devotion and fervor of faith among the Christian people since ancient times"*.

## Conditions to the Indulgence

By the present decree, which implements the will of the Holy Father expressed in the ***Bull of Indiction of the Great Jubilee of the Year 2000***, and by virtue of faculties granted by the same Supreme Pontiff, the Apostolic Penitentiary defines the discipline to be observed for gaining the Jubilee indulgence.

All the faithful, properly prepared, can fully enjoy, throughout the Jubilee, the gift of the indulgence, in accordance with the following norms.

While indulgences granted either generally or by special rescript remain in force during the Great Jubilee, it should be noted that the Jubilee indulgence also can be applied in suffrage to the souls of the deceased: such an offering constitutes an outstanding act of supernatural charity, in virtue of the bond which, in the Mystical Body of Christ, unites the faithful still on pilgrimage here below and those who have already ended their earthly journey. Then too, the rule that a plenary indulgence can be gained only once a day remains in force during the entire Jubilee year.

The high point of the Jubilee is the encounter with God the Father, through Christ the Savior present in his

Church and in a special way in the Sacraments. For this reason, the whole Jubilee journey, prepared for by pilgrimage, has as its starting point and its conclusion the celebration of the Sacraments of Penance and of the Eucharist, the paschal mystery of Christ, our peace and

our reconciliation: this is the transforming encounter which opens us to the gift of the indulgence for ourselves and for others.

After worthily celebrating sacramental confession, which ordinarily, according to the norm of Canon 960 of the Code of Canon Law and of Canon 720 §1 of the Code of Canons of the Eastern Churches, must be individual and complete, each member of the faithful, having fulfilled the required conditions, can receive or apply the gift of the plenary indulgence during a suitable period of time, even daily, without needing to go to confession again. It is fitting however that the faithful should frequently receive the grace of the Sacrament of Penance, in order to grow in conversion and in purity of heart. Participation in the Eucharist, which is required for all indulgences, should properly take place on the same day as the prescribed works are performed.



***On December 24 the Pope opened the first Holy Door in St. Peter's Basilica marking the start of the Roman Catholic Church's special Jubilee Year of the Millennium.***

These two culminating moments must be accompanied, first of all, by the witness of communion with the Church, manifested by prayer for the intentions of the Roman Pontiff, and also by acts of charity and penance, following the indications given below: these acts are meant to express the true conversion of heart to which communion with Christ in the Sacraments leads. Christ is truly our forgiveness and the expiation of our sins (cf. 1 Jn 2:2). By pouring into the hearts of the faithful the Holy Spirit who is the "remission of all sins", he guides each individual towards a filial and trusting encounter with the Father of mercies. From this encounter springs a commitment to conversion and renewal, to ecclesial communion and to charity towards our brothers and sisters.

***Jubilee*** (Continued on page 6)

(Continued from page 5) **Jubilee**

Likewise confirmed for the coming Jubilee is the norm whereby confessors can commute, on behalf of those legitimately impeded, both the work prescribed and the conditions required. Cloistered men and women religious, the infirm and all those who for whatever reason are not able to leave their own house, can carry out, in lieu of a visit to a certain Church, a visit to the chapel of their house; should even this be impossible for them, they can gain the indulgence by spiritually uniting themselves with those carrying out the prescribed work in the ordinary manner and by offering to God their prayers, sufferings and discomforts. With regard to the required conditions, the faithful can gain the Jubilee indulgence:

1. In Rome, if they make a pious pilgrimage to one of the Patriarchal Basilicas, namely, the Basilica of Saint Peter in the Vatican, the Archbasilica of the Most Holy Savior at the Lateran, the Basilica of Saint Mary Major and the Basilica of Saint Paul on the Ostian Way, and there take part devoutly in Holy Mass or another liturgical celebration such as Lauds or Vespers, or some pious exercise (e.g., the Stations of the Cross, the Rosary, the recitation of the Akathistos Hymn in honor of the Mother of God); furthermore, if they visit, as a group or individually, one of the four Patriarchal Basilicas and there spend some time in Eucharistic adoration and pious meditations, ending with the "Our Father", the profession of faith in any approved form, and prayer to the Blessed Virgin Mary. To the four Patriarchal Basilicas are added, on this special occasion of the Great Jubilee, the following further places, under the same conditions: the Basilica of the Holy Cross in Jerusalem, the Basilica of Saint Lawrence in Campo Verano, the Shrine of Our Lady of Divine Love, and the Christian Catacombs.

2. In the Holy Land, if, keeping the same conditions, they visit the Basilica of the Holy Sepulcher in Jerusalem, or the Basilica of the Nativity in Bethlehem or the Basilica of the Annunciation in Nazareth.

3. In other ecclesiastical territories, if they make a sacred pilgrimage to the Cathedral Church or to other Churches or places designated by the Ordinary, and there

assist devoutly at a liturgical celebration or other pious exercise, such as those mentioned above for the City of Rome; in addition, if they visit, in a group or individually, the Cathedral Church or a Shrine designated by the Ordinary, and there spend some time in pious meditation, ending with the "Our Father", the profession of faith in any approved form, and prayer to the Blessed Virgin Mary.

4. In any place, if they visit for a suitable time their brothers and sisters in need or in difficulty (the sick, the imprisoned, the elderly living alone, the handicapped, etc.), as if making a pilgrimage to Christ present in them (cf. Mt 25:34-36), and fulfilling the usual spiritual and sacramental conditions and saying the usual prayers. The faithful will certainly wish to repeat these visits throughout the Holy Year, since on each occasion they can gain the plenary indulgence, although obviously not more than once a day.

The plenary indulgence of the Jubilee can also be gained through actions which express in a practical and generous way the penitential spirit which is, as it were, the heart of the Jubilee. This would include abstaining for at least one whole day from unnecessary consumption (e.g., from smoking or alcohol, or fasting or practicing abstinence according to the general rules of the Church and the norms laid down by the Bishops' Conferences) and donating a proportionate sum of money to the poor; supporting by a significant contribution works of a religious or social nature (especially for the benefit of abandoned children, young people in trouble, the elderly in need, foreigners in various countries seeking better living conditions); devoting a suitable portion of personal free time to activities benefiting the community, or other similar forms of personal sacrifice.

**WILLIAM WAKEFIELD Card. BAUM**  
Major Penitentiary  
**LUIGI DE MAGISTRIS, Regent**

**Visit the official Vatican Jubilee web site:**

<http://www.jubil2000.org> ☩



## THE SYMBOL OF THE JUBILEE

The symbol represents the universality of the Christian message. In the blue field in circular form is inserted the cross, which sustains the humanity gathered in the five continents, represented by as many doves. The blue field symbolizes the mystery of the Incarnation of the Son of God, who became Man through the work of the Holy Spirit in the womb of the Virgin Mary. The light which radiates from the center of the cross indicates Christ, the Light of the world, the only Savior of mankind, "yesterday, today and always". The intertwinement of the doves signifies the unity and brotherhood that the children of God are longing for. The vividness and harmony of the colors want to recall the joy and peace as desirable gifts of the celebration of the Jubilee. ☩

# Thought for the Day

## THE STORY BEHIND "TAPS"

It all began 1862 during the Civil War, when Union Army Captain Robert Ellicombe was with his men near Harrison's Landing in Virginia. The Confederate Army was on the other side of the narrow strip of land.

During the night, Captain Ellicombe heard the moan of a soldier who lay mortally wounded on the field. Not knowing if it was a Union or Confederate soldier, the Captain decided to risk his life and bring the stricken man back for medical attention.

Crawling on his stomach through the gunfire, the Captain reached the stricken soldier and began pulling him toward his encampment. When the Captain finally reached his own lines, he discovered it was actually a Confederate soldier, but the soldier was dead.

The Captain lit a lantern. Suddenly, he caught his breath and went numb with shock. In the dim light, he saw the face of the soldier. It was his own son. The boy had been studying music in the South when the war broke out. Without telling his father, he enlisted in the Confederate Army.

The following morning, heartbroken, the father asked permission of his superiors to give his son a full military burial despite his enemy status. His request was partially granted. The Captain had asked if he could have a group of Army band members play a dirge for the son at the funeral. That request was turned down since the soldier was a Confederate. Out of respect for the father, they did say they could give him only one musician. The Captain chose a bugler whom he asked to play a series of musical notes he had found on a piece of paper in the pocket of his dead son's uniform. This wish was granted. This music was the haunting melody we now know as "TAPS" that is used at all military funerals. These are the words to "TAPS":

*Day is done  
Gone the sun  
From the lakes  
From the hills  
From the sky  
All is well  
Safely rest  
God is nigh †*



## Scriptural Corner:

*<sup>30</sup>They went on from there and passed through Galilee. And he would not have any one know it; <sup>31</sup>for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise." <sup>32</sup>But they did not understand the saying, and they were afraid to ask him. Mark 9:30-32*

### Comment from the Navarre Bible\*:

<sup>30-32</sup> Although moved when he sees the crowds like sheep without a shepherd (Mt 9:36), Jesus leaves them, to devote time to careful instruction of the Apostles. He retires with them to out-of-the-way places, and there he explains points of his public preaching which they had not understood (Mt 13:36). Here, specifically, for a second time, he announces his death and resurrection.

In his relationships with souls Jesus acts in the same way: he calls man to be with him in the quiet time of prayer and there he teaches him about his more intimate plans and about the more demanding side of the Christian life. Later, like the Apostles, Christians were to spread this teaching to the ends of the earth.

*\*The Navarre Bible, an edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consists of the New Vulgate, the Revised Standard Version and commentaries. †*



(Continued from page 4) **The Last Things: Death**  
lynchpin of our redemption and salvation.

*Respite finem, “remember your end” the old Latin admonition goes. Death’s finality forces us to come to a reckoning with our sins and set our paths aright. Each of our thoughts, words and deeds bears an eternal significance that will be reviewed at the final curtain call. If we heed the old admonition, and bury ourselves in Christ, we will have no need to loathe our end. We can say boldly with St. Paul, “Death is swallowed up in victory. O death, where is your victory. O death, where is your sting?” †*

## COME, GET INSPIRED!

Daniel’s Inn

### Fifth Annual Conference

**SPEAKERS:** Judges David Carter & Robert

Thomas; Attys Andy Guilford, John Kays & Gary Chambers and Author Hugh Hewitt

**DATE:** Sat. March 4 8:30 am--1:30 pm

**LOCATION:** St. Joseph Center, Orange

**COST:** \$30 (\$35 after 2/11) includes breakfast, lunch & a free copy of Hewitt’s book:

**“The Embarrassed Believer”**

**INFORMATION:** Dan Stanley 714 838-8888

# From the Writings of St. Thomas More

## MORE ON PRIDE

Another point of similarity with the earlier spiritual handbook is the care taken to point out the centrality of pride, “*the mischievous mother of all manner of vice.*” Pride that has been allowed to develop “*carries with it a blindness almost incurable.*” The eyes of the conscience will be dulled unless the “*right ointment*” has been applied long before such blindness can set in. One powerful ointment More suggests here is the “*remembrance and consideration*” of death and the peril of hell.

To help in this fight against blinding pride, More offers images of the human condition. ....[...]

This image, however, More considers “*too merry for this matter.*” A more earnest image of our condition, one that he deems “*a very true figure*” of our state, compares life to a prison. (More favored this image throughout his life; it appears in both his earlier and his later works.)

*As for escaping, no man can look for [any hope of that]. The prison is large and has many prisoners in it, but the jailor can lose none. He is present in every place that we can creep into...There is no remedy, therefore, but as condemned folk and remediless in this prison of the earth we drag on for a time, with some bound to a post, some wandering abroad, some in the dungeon, some in the upper ward, some building themselves bowers and making palaces in the prison, some weeping, some laughing, some laboring, some playing, some singing, some chiding, some fighting. No man, almost, remembers in what case he stands until, suddenly, with nothing much looked for, young, old, poor and rich, merry and sad, prince, page, pope, and poor-soul priest—now one, now another, sometimes a great rabble at once, without order, without respect of age or of estate—all, stripped naked and shifted out in a sheet, are put to death in different ways in some corner of the same prison, are thrown there in a hole, and are eaten either by worms under the ground or by crows above. Now come forth, you proud prisoner, for I know...all your pride is because you forget that [this world] is a prison.*



Besides these, More uses many other vivid images to reveal what cannot easily be seen and to dissuade his readers from giving in to the various deceptions spawned from the “*cankered root of pride.*”



# A Witness to God's Love

By Honorable Frank Firmat

*A few weeks ago, I had a settlement conference on a civil case that I think you will find encouraging and a powerful statement of God working among us.*

Diane D'aiello had sued Kevin Green, her ex-husband, more than 15 years ago and won a \$4 million judgment against him. That judgment came after she testified against her husband in a criminal case and after her divorce.

You see, in 1980 Kevin Green was convicted by a jury of second degree murder for the rape and battery of his pregnant wife Diane D'aiello so that she lost her 9 month-old unborn child. She testified at the criminal trial that her husband Kevin had hit her on the head with a hard object and then raped her shortly after they had a disagreement.

Kevin Green testified at his criminal trial that he had gone out the door of their apartment to get a hamburger and when he came back he found his wife bleeding and in convulsions. He promptly dialed 911, passed a polygraph test, and stayed by his wife's side during her recovery from her serious head injuries until a point 6 months after the attack when she told police that Kevin had attacked her. He was then arrested and convicted by a jury and sent first to San Quentin and later to Soledad State Prison. Almost 17 years later Kevin Green was released from state prison in 1996 when the real culprit confessed to the attack.

The civil case that came to me was Kevin's attempt to set aside the \$4 million civil judgment against him based on evidence that a man by the name of Gerald Parker had committed the crime. This evidence had not been available at the time of the civil judgment. During the settlement conference in chambers, I asked Kevin Green "You know, I notice a peace about you that I would not expect in a person who had spent 16+ years in state prison. How do you explain that?"

The following was Kevin's response.

*"Sometime after the appeals failed I turned my back on God. I became bitter, angry, and developed that hard look that inmates have. One day in 1984 I was typing a letter and my hands started shaking uncontrollably. I was at the end of my rope. I decided that I couldn't live like this in prison for the rest of my life so I decided to kill myself. My plan was to go to the third floor of the prison and jump off and hit the cement floor with my head. I started walking up the stairs to kill myself and as I got to the second floor and looked down I realized that I could-*

*n't do it. I couldn't kill myself and I couldn't stand to live in state prison for the rest of my life. At that point I prayed the first prayer I had prayed in years. I said "God, I can't do this anymore, I need help." Suddenly, I felt washed clean from my head to my feet. I felt a peace about me and a sense that now I could handle it, a sense that what came next needed to happen. It was like lights going on inside. From then on, my main prayer was "God, please give me my life back." God took care of me in prison and changed me into a better man."*

*"Over the years that followed I got an A.A. degree at Soledad, and I was elected President of the Men's Advisory Council at Soledad. In that position I averted at least one race related riot, and saved a few lives. I gave V.I.P. tours at the prison"*

There were a series of "Godincidences" that combined to get Kevin Green out of prison after 16+ years.

1. Kevin had several parole hearings. Even though he was a model prisoner, he was passed over for parole because he was not remorseful. He kept insisting at his parole hearings that he was innocent. His statements made enough of an impact on a deputy D.A. by the name of Jensen. Jensen, in a conversation with a Tustin police sergeant by the name of Tom Tarpley, told Tarpley to keep a close look on the Green case because he had a suspicion about the case.

2. When a man by the name of Gerald Parker was arrested in about 1996, he was questioned without success by the Irvine police dept. in their efforts to solve other similar violent crimes. When Tarpley started questioning Parker, he was not getting any answers until Tarpley asked him: "What about Kevin Green. Were you involved in that one." Parker surprised Tarpley when he said "Is that a case with a pregnant woman?" When Tarpley said yes, Parker confessed to that crime and to other crimes. What Parker said was that he saw Kevin Green leave his apartment at about 1 a.m. and that Parker went up to the apartment as soon as Green was away. He found a pregnant woman in bed, hit her on the forehead with a 2 by 4 stick repeatedly and then raped her. When he left, she was bleeding from the head and in convulsions. Parker's only regret was that Kevin Green, a Marine, was convicted for the crime. You see, Parker was an ex-Marine, and compassion for a fellow Marine was what convinced him to tell the truth.

3. The last "Godincidence" was that Sergeant Tar-

*A Witness to God's Love* (Continued on page 10)

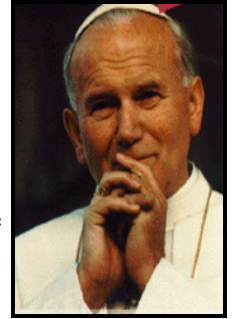


## The Pope's Prayer Intentions for January



### GENERAL INTENTION

*That believers in Christ, of every nation and culture, may increasingly live in communion and reciprocal respect for one another.*



The unity of all divided humanity is the will of God. For this reason he sent his Son, so that by dying and rising for us he might bestow on us the Spirit of love. On the eve of his sacrifice on the Cross, Jesus himself prayed to the Father for his disciples and for all those who believe in him, that they might be one, a living communion. This is the basis not only of the duty, but also of the responsibility before God and his plan, which falls to those who through Baptism become members of the Body of Christ, a Body in which the fullness of reconciliation and communion must be made present....

The power of God's Spirit gives growth and builds up the Church down the centuries. As the Church turns her gaze to the new millennium, she asks the Spirit for the grace to strengthen her own unity and to make it grow toward full communion with other Christians.

How is the Church to obtain this grace? In the first place through prayer. Prayer should always concern itself with longing for unity, and as such is one of the basic forms of our love for Christ and for the Father, who is rich in mercy. In this journey which we are undertaking with other Christians toward the new millennium prayer must occupy the first place.

How is she to obtain this grace? Through giving thanks, so that we do not present ourselves empty-handed at the appointed time: *"Likewise the Spirit helps us in our weakness . . . [and] intercedes for us with signs too deep for words"* (Rom 8:26), disposing us to ask God for what we need.

How is she to obtain this grace? Through hope in the Spirit, who can banish from us the painful memories of our separation. The Spirit is able to grant us clear-sightedness, strength and courage to take whatever steps are necessary, that our commitment may be ever more authentic.

And should we ask if all this is possible, the answer will always be yes. It is the same answer which Mary of Nazareth heard: with God nothing is impossible.

*-- John Paul II, Encyclical Letter  
Ut Unum Sint, On Commitment to Ecumenism*

#### *Scriptures for reflection:*

**John 17:** *"that they may be one even as we are one";* **1 Corinthians 12:12-28:** *"we were all baptized into one body";* **Ephesians 4:1-6:** *"one Lord, one faith, one baptism";* For this intercession we can ask the intercession of Saint Paul, who urged Christians to be one body in Christ Jesus.

*Catechism of the Catholic Church:* 813-822, 2822-2823 ✠

(Continued from page 9) **A Witness to God's Love**

pley couldn't get Green released just on the statement of a killer. Perhaps this was just a felon trying to help another felon. Tarpley looked at the Tustin police department evidence locker and to his surprise found the 17 year old rape evidence kit from the crime scene investigation. When that evidence was tested using DNA tests, Gerald Green's DNA was found in the rape kit evidence!! With this evidence, Tarpley contacted the district attorney's office and Kevin Green was released shortly thereafter.

Now Kevin is a very eloquent speaker who speaks to universities, police groups, and has even talked to Pentagon generals on topics of criminal justice.

He currently works at Walmart in Missouri, at \$8.15 an hour. He's the paint man in the store. Disney is considering a movie of his story.

But most importantly, he continues having a close and deep and grateful personal relationship with that God who connected with him in state prison in a bodily felt way and stayed with him since 1984.

At the settlement conference, Kevin and Diane were able to say things to each other that made room for further healing and forgiveness in their broken lives. And they have had closure with that awful chapter in their lives.

May the peace that God gave Kevin, that *"Peace that surpasses understanding."* ✠

## Ad Risum Vertere Veritatem\*



\*Latin for "To turn truth into laughter"

### The Garden of Eden

Eve calls out to God "Lord, I have a problem."

"What's the problem, Eve?"

"Lord, I know you've created me and have provided this beautiful garden and all of these wonderful animals, and that hilarious comedic snake, but I'm just not happy."

"Why is that, Eve?" came the reply from above.

"Lord, I am lonely. And I'm sick to death of apples."

"Well, Eve, in that case, I have a solution. I shall create a man for you."

"What's a 'man', Lord?"

"This man will be a flawed creature, with aggressive tendencies, an enormous ego and an inability to empa-

thize or listen to you properly. All in all, he'll give you a hard time. But, he'll be bigger, faster and more muscular than you. He'll also need your advice to think properly. He'll be really good at fighting and kicking a ball about, hunting fleet-footed ruminants, and not altogether bad to have around to help with chores."

"Sounds great," says Eve, with an ironically raised eyebrow. "What's the catch, Lord?"

"Yeah, well.... you can have him on one condition."

"What's that, Lord?"

"You'll have to let him believe that I made him first." ✚



## Catholic Web Sites

<http://www.jubil2000.org/index.uk>

# you are in the Vatican The Great Jubilee of the Year 2000

[Home](#)



Jubilee Mass

Jubilee Hymn

Go to...

Calendar  
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2000

Press Office  
of the Holy See

Reception

Events-  
participation

Arrivals-Lodging

The Pilgrim's

9 January 2000 5:28

Vatican Radio - news ore 14

St. Gregory X

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[second page](#)

## L'Osservatore Romano - Jubilee news



### Today's Gospel

The baptism of Jesus is a vivid manifestation of his human and divine nature.

...More

Vatican Radio

### Towards Rome



The indulgence  
[giubileo@jubil2000.org](mailto:giubileo@jubil2000.org)

Press Office of the Holy See

### The Pope

The Holy Year

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Totus Tuus

His Life

The Best Photos

### The 3-Year Preparation

CTV

### The Jubilee and Youth

How to arrive, what to do, [how to help](#), [how to stay together](#).

Do you want to come, but you don't know how?

Do you have some suggestions?

### Pray with the Pope

Pater

Ave

The Jubilee Prayer



### Bells for Peace

Vatican City

### Jubilee art, music, concerts

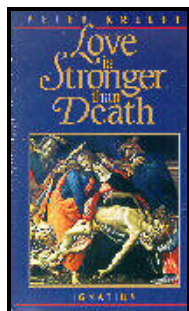
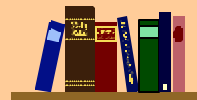
Where

What

When



# From the Library



## Love is Stronger than Death

By: Peter Kreeft

In one of his most penetrating books, Peter Kreeft ponders, as a Christian philosopher, the meaning of a terminal illness we all have: death. How we approach death, cope with death, and actually die depends on how we answer the question of what death is. As Kreeft states, *"Life is either totally meaningless or totally meaningful, depending on what death is."*

The three vital, intertwining questions of Life, Death, and God are approached through a variety of human experiences which help the reader to see death as *"a person, not a personification."* Kreeft envisions five succeeding faces of death, first as an enemy, then stranger, friend, mother, and finally as lover. Throughout the entire exploratory journey from enemy to lover, Kreeft moves logically and deftly, encouraging the reader to continue by pointing out the necessity for really understanding this profound mystery in order to live wisely

**Publisher:** Ignatius Press

**Cost:** \$8.95 †

## AD VERITATEM

*St. Thomas More Society*

28202 Cabot Road

Suite 215

Laguna Niguel, CA 92677

Attn: David Belz

[dbelz@kuhnbelz.com](mailto:dbelz@kuhnbelz.com)

**Our  
Next  
Meeting:**

**DATE:** January 26th Wednesday, @ NOON

**TOPIC:** "Shroud of Turin—Truth or Legend?"

**SPEAKERS:** Steve Bolettieri & Nancy Shehyn of the Shroud Center

**PLACE:** Revere House in Santa Ana (1st St @ 55 Fwy)

**FOR INFORMATION:** Anne Lanphar 714 800-3225 [alanphar@firstam.com](mailto:alanphar@firstam.com)  
or Dave Belz @ 949 347-0447 [dbelz@kuhnblez.com](mailto:dbelz@kuhnblez.com)

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